

Sacrifices African Bantus, tells us that " the
 ancestral spirits love the
[^]₁₁^t[^]_{IT}^{dead} very things they loved before they
 passed through the flesh ;
 the Bantu they cherish the same desires and
 have the same antipathies.
 South ° The living cannot add to the
 number of the wives of ancestral
 Africa. spirits ; but they can kill cattle
 in their honour and keep
 their praise and memory alive on earth.
 Above all things,
 they can give them beef and beer. And
 if the living do
 not give them sufficient of these things the
 spirits are supposed
 to give the people a bad time: they send
 drought, and sick-
 ness, and famine, until people kill cattle in
 their honour.
 When men are alive they love to be praised
 and flattered,
 fed and attended to ; after death they want
 the very same
 things, for death does not change
 personality. . . . In
 time of drought, or sickness, or great
 trouble, there would
 be great searchings of heart as to which
 ancestor had been
 neglected, for the trouble would be supposed
 to be caused
 by the neglected ancestor. Most of the
 people would get
 the subject on their nerves (at least, as far as
 a Kafir could
 get anything on the leather strings which do
 duty for nerves),
 and some one would be sure to have a vivid
 dream in which
 an ancestor would complain that the people
 had not praised
 him half enough of late. So an ox would
 be killed, either
 by the head-man of the kraal or by a diviner.
 Then the
 man would say over the ox as it was being
 killed, ' Cry out,
 ox of So-and-So ; listen to us, So-and-So ; this
 is your ox ;
 we praise you by all your laud-giving names,
 and tell of all
 your deeds ; do not be angry with us any more
 ; do you not
 see that this is your ox ? Do not accuse

us oi neglecting
you ; when, forsooth, have we ceased to praise
you and offer
you meat and beer ? Take note, then, that
here is another
ox we are offering to you.' When the ox is
dead some of
the meat is mixed with herbs and medicines
and placed in
a hut with a bowlful of blood. This meat is
placed in the
part of the hut where the man loved to sit
while he was
alive, and some one is told off to guard the
sacrifice. The
meat is left for a night, or longer,
and the spirits are
supposed to come and enjoy the smell, or
drink the serum
which oozes from the meat, and to inhale the
smell of the
beer. The priest or diviner will then
sprinkle the people
and the huts with medicine made from the
contents of the